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COMMUNICATIONS.

The Successive Advances of Astronomy.—No. 2.

BY GEO. B. VASHON.

But a nearer approach to the truth than any which had yet been made, was contained in the teachings of Pythagoras. That philosopher, following out the suggestions of the first principle of his system, viz., that fire was the primal element, taught, that the sun was the central body of our portion of the universe; that the earth was a sphere, having a daily motion upon its axis; and, that it, together with the other planets, annually revolved around the sun. Thus, in this instance, as in many others, did poetic genius coincide with the subsequent discoveries of science;—thus did the philosophic reveries of the Samian sage anticipate the long, careful and demonstrated observations of the Prussian astronomer.

In the century following the one in which Pythagoras lived, the Athenian Meton made a discovery which was accounted of great importance by his countrymen. It was that of the lunar cycle, or the fact, that, if the new moon falls upon any given day of the year, it will, after a period of nineteen solar years, fall again upon the same day. As the games and religious festivals of the Greeks were appointed according to the new and full moons, this discovery afforded them an admirable rule for the regulation of their calendar; and, so grateful were they therefor, that they caused the statement of it to be inscribed in golden letters upon the walls of the Temple of Minerva; from which circumstance, it has ever since been known as the Golden Cycle. Even in our own days it is of service, since it is employed to regulate the movable feasts of the Roman Catholic and Episcopal churches.

After the time of Meton, we encounter no great astronomer in Grecian history, until we come to Aristarchus, who lived in the third century before Christ. He made and recorded, in reference to the position of the stars, many observations, which were, afterwards, of essential importance; and, being of the Pythagorean sect, he taught the tenets of its founder, respecting the system of which our earth forms a part. His views, however, did not gain adherents; and, for many years after his time, (as, indeed, between the age of Pythagoras and his own,) attempts were made to explain the terrestrial system by the most vague and absurd theories.

But, about half a century before the birth of Aristarchus, an astronomical school had been established at Alexandria, in Egypt, under the patronage of the Ptolemies. The labors of the philosophers connected with this school, were not without their value. After it had been established more than a hundred years, the arts came to the aid of the sciences. The use of instruments was introduced; and thenceforward, the relative positions of the heavenly bodies were determined with much more accuracy than they had previously been.

First in fame among the Alexandrian astronomers was the celebrated Hipparchus of Rhodes, who flourished about a century after the death of Aristarchus. By comparing his own observations of the stars with the recorded observations of the last mentioned philosopher, he perceived, that the apparent orbit of the sun does not always cross the celestial equator at the same point, but that it recedes westwardly along that line about 50″ of space, every successive year. Having thus established the precession of the equinoxes, he was enabled to determine the length of the year, with much more accuracy than his predecessors had done. He perceived, also, that the distance of the sun from the earth did not always remain the same. He did not account for this, however, by supposing the sun's apparent orbit to be an ellipse; but, still entertaining the opinion that it was circular, he explained the circumstance by conceiving the earth to be fixed within it a little outside of its centre. To Hipparchus, also, belongs the honor of being the first astronomer who attempted to estimate, through the application of trigonometrical principles, the distance of the earth from the sun and moon, by means of the horizontal parallaxes of these bodies.

The next important step recorded in the annals of astronomy was the effort to reform the calendar by means of the Bissextile year. This effort was made at the time when Julius Cæsar was a member of the College of Augurs, at Rome. It is note-worthy, as being the only valuable contribution made to astronomical science by the Romans; and, even in this matter, Cæsar acted under the guidance of the Grecian astronomer Sosigenes. We are not to suppose, however, that the Romans were totally indifferent to the subject of astronomy. We are informed by Cicero, in his elegant *Treatise concerning Old Age*, that Caius Gallus was accustomed to spend whole days and nights in making observations upon the heavenly bodies; and, that he took pleasure in predicting to his friends the [illegible]s of the sun and moon, a long time before they occurred. Besides, in the *Scipio's Dream* of the same author, we find, in the course of an admirable dissertation upon the immortality of the soul, an account of a terrestrial system, according to which, our earth was the central body around which the concave sphere of the starry heavens revolved, while, in the space between, the Moon, Venus, Mercury, the Sun, Mars, Jupiter, and Saturn moved with retrograde courses, in the order here mentioned. In fact, this system was the one which was, afterwards, adopted, elaborated, and zealously maintained by the famous Ptolemy of Alexandria, and, which has ever since borne his name.

To Ptolemy, then, who flourished about the commencement of the second century, the world is indebted for the first complete system of astronomy that secured the approbation of all the learned. This it was enabled to do by the ingenious, although not perfect, explanation which it gave of the planetary movements, by supposing these bodies to move in circles whose centres had an easterly motion along an imaginary circle. Thus, these epicycles, as the circles were called, moving along the imaginary circle, or deferent, cause the planets to have, at times, an apparent easterly direction, at other times, a westerly one, and, at other times again, to appear stationary. Thus recommended, the Ptolemaic system continued to gain adherents, until the irruptions of the Huns under Alaric and Attila, and the destruction of the celebrated library at Alexandria by the fanatical and turbulent Christians of that city, laid waste the fair domains of science. Being thus driven from the places where Learning had fixed her favorite seats, it took refuge with the Arabs, who preserved it with watchful care, until happier times restored it to Europe. It returned with the conquering Moors, who established themselves in Spain; was brought again under the notice of the Christian States, in the thirteenth century, through the patronage of Frederick II. of Austria, and Alphonso X. of Castile; and flourished for more than two hundred years longer without any rival to dispute its claims to correctness.

In the early years of the sixteenth century, the Copernican system of the Universe was announced to the world. It was, in fact, the same system which Pythagoras had divined many ages before, and which Aristarchus had afterwards taught upon the "*ipse dixit*" of that philosopher. But this, its third presentation to the world was based upon the careful observations, and scientific calculations of the great Nicholas Copernicus of Prussia. The sun was restored to the central place of our portion of the Universe, and the earth, with its attendant moon took the third rank among the planets.

Still the day of triumph for this system had not yet dawned. Tycho Brahe, a Danish astronomer whose accurate observations will always command for him a deserved renown, opposed the doctrine of Copernicus, and advocated a system of [illegible] own, according to which, the sun, attended by the other planets as satellites, revolved around our earth. In the following century, however, the immortal Galileo of Italy, was led, through his observations, with the telescope, then just invented, to accept the truth of the Copernican system; and, in spite of ecclesiastical persecution, he maintained it so earnestly that he achieved for it a triump , which will, doubtless, prove a final and lasting one.

About the same time, too, the German astronomer Kepler was enabled, by calculations based upon Tycho Brahe's observations of the planet Mars, to arrive at the discovery of his first great law, in reference to the elliptical form of the planetary orbits. Soon after, he was led, by observation, to the discovery of his second and third laws; the one, that the velocity of any planet varies in such a manner, that an imaginary line drawn from the sun to it will describe equal areas in equal times; and the other, that the squares of the times in which the planets' revolutions are accomplished, are as the cubes of their mean distances from the sun. Thus the *facts* in reference to the planets' motions and distances were known to Kepler. But as Virgil says:

Felix qui potuit rerum cognoscere causas:

and Sir Isaac Newton was the fortunate mortal who first succeeded in assigning a *reason* for them. This he was enabled to do by the discovery of the well-known law of gravitation,—a law, of which the importance is scarcely to be computed. Indeed, nearly all of the great acquisitions to astronomical science, since the days of Newton, are due to it. It not only explains the motions of the heavenly bodies, but it enables man to determine their shapes, to weigh their masses, and to calculate the effects of their action upon the waters of our seas. It enabled d'Alembert to explain the precession of the equinoxes, and Laplace, to account for the obliquity of the Ecliptic, and confute the opinion, that, at some distant period, it would coincide with the Equator, as well as to demonstrate mathematically, that the solar system was so justly poised as to be secure from destruction by any collision between its component masses. It, also enabled Halley, Encke, and others to predict the returns of the comets which bear their respective names. It suggested the existence of another planet between Mars and Jupiter; and now, not one, but many asteroids are seen revolving there,—the probable fragments of an exploded orb Then, too, it revealed to Herschel the planet Uranus; and inspired Le Verrier to point to a certain region of the heavens, and declare prophetically, that, there, too, a planet until then unknown must gleam.

The past century and a half have been especially productive of eminent astronomers, and rich in important astronomical investigations. Among the latter, may be mentioned those relative to the various means of determining the longitude at sea, and, also, these relating to the refraction and aberration of light; since the last afford valuable data for the correction of observations upon the heavenly bodies. And thanks to the mechanical genius of the last few years, those observations are now taken with telescopes and other instruments so much improved as to leave man very little to hope in reference to their future perfectibility. In these improved instruments, and in the numerous observatories now established all over the enlightened world, lie the hopes of astronomy. Many questions of the utmost importance to the welfare of humanity, still await its solution. It has been of essential service to chronology, navigation, and other sciences in days gone by; and who would presumptuously pretend to define the boundary of its benefactions in the future?

The dream of Astrology, then, does not seem to be an utterly illusory one. The starry heavens are, indeed, the horoscope of man;—a horoscope cast by the unerring wisdom of an Infinitely loving God, manifestly generous in its past gifts, and rich in the promise of blessings yet to come.

Which is the Superior Race?—No. 4.

BY REV. J. H. BECKWITH.

But admitting, as all do, whether they call it Semitic, Indo Germanic, or Aryan, that it originated in Babylon, Assyria, and parts adjacent, it irresistably follows that it is really Hamitic and *not* Semitic, for Ham settled these countries. No further testimony of the superiority of this family is needed than this fact, that from it proceeded this wonderful language. It furnishes the basis of all learning in Europe and Northern Africa, Western and Southern Asia, until this time. It is supposed by some that the "Sanscrit" or sacred language of the Hindoos is anterior to that of Babylon, but a knowledge of history, *i. e.* if we defer to the Bible account as given in Genesis as the beginning, will lead us to the conclusion that Sanscrit is rather a dialect corruption or mixture of the Hamitic.

The Hindoos themselves have a tradition that very long ago, some hundreds of thousands, or millions of years, a learned nation from the North took possession of India, and introduced there the casts that now exist, the highest being composed of the conquerors and their learned men. Much speculation has been had upon the question who or what this learned nation was, some contending that they came from the extreme north of Asia. But Voltair, in a literary controversy with Bailley, ridiculed and made absurd the idea that an army or nation of educators issued from Scythia, the most barbarous part of all Asia, armed with quadrants, astrolabes, and comic sections. Half civilized tribes were there, clothed with skins and fighting with clubs, but no writing has been preserved showing that there was one single tribe who knew anything of letters, much less were the learned people spoken of by the Hindoos.

Besides, the fact that such a nation must have passed through the dominions of Nimrod, conquering them in its progress, and that no change had taken place in the occupants of Assyria until the prophet Micah and King Nebuchadnezzar, is conclusive that the nation could not have come from a more northern latitude than Assyria. It is said in history that Semaramis, Queen of Assyria, conquered all Southern Asia. Later still Nebuchadnezzar was a universal conqueror. Making due allowances for Hindoo exaggeration, it is fair to conclude, indeed we seem compelled to admit, that this learned northern conqueror was either Semiramas or Nebuchadnezzar. Having done this, the existence of the Hamitic language as the Sanscrit seems perfectly natural and satisfactory. If we adopt the Bible record as the true one, this is the only conclusion which we are warranted in resting upon, because the only one which is consistent with it. This would be all sufficient, without other proof, of the position here taken, that this family was superior, not only physically but intellectually, of all the families of Noah.

The fact that this language forms the basis or lower stratum of the languages of Europe, is additional proof of the antiquity of the family of Ham in Europe. It is evident that no other solution of the inquiry is consistent, but that it was introduced then by the family, or people, who spoke it, viz: the Phenicians and Egyptians, principally the former. No systematic attempt to destroy the language of even a conquered people has been recorded, except in the case of the conquest of England by the Normans. Then, indeed, the ruling power commanded the suppression and destruction of the ancient tongue. But the most that was accomplished by them, after years of toil, proscription, and persecution, was the introduction of a comparatively few Norman words among the mass of English, which continues unto this day the predominant, and, in reality, the language of Great Britain. In the case of the invasion of India by the Chaldeans, the priest and principal men remained there permanently as a distinct cast, and hence the language remained with them as the learned or sacred language, while the Hindoo is still spoken by the other casts throughout the country.

The Hebrews exterminated the Canaanites within certain boundaries, and our own people did the same to the Aborigines of this country, while the swarms of barbarians from the "Northern Hive," when they overran Southern Europe, adopted the manners and civilization of the conquered countries.

The fact, therefore, that the Hamitic language still underlies the languages of Europe, Western Asia, and Northern Africa, is proof positive that those who spoke it were the original occupants of all these countries; or, in other words, it is proof that the descendants of Ham were the first settlers or colonizers.

All these facts, so fully sustained in the history and present condition of the world are enough to prove that the descendants of Ham have been the originators of government, letters, education and civilization, that they have been the teachers of the world, and the superior race for three-fourths of the world's history if they are not until this day. This will hardly be denied by scholars, so far as the Asiatic branch of the family is concerned. And all that is claimed for the African is, that, admitting as all do, that he is of the same origin the conclusion follows that the family from which he sprang is by no means evidence of inferiority.—By some the color, "black," is an argument for the inferiority of this race. But they forget that in the creation men were neither white nor black, but probably coper colored, or tawney. There is but one book in the Bible which speaks of color, and that uses "black" as the emblem or color of the church. In the songs of Solomon the bride represents the Church, and the Bridegroom Christ the Messiah. In Chapter 1, verse 5. the bride speaking, says "I am black but comely, O, ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." Surely this is not the language of inferiority,—"black but comly" as the tents of Kedar, beautiful as "the curtains of Solomon." This is the inspired representation of the Church of God "the bride" "the Lambs wife," "black but comely." In the sight of God, therefore, it cannot be a mark of degradation. Color is produced by climate, and the African climate tans the ox, the dog, and the horse black, and will undoubtedly produce the same result upon the Asiatic. In the twelfth century the Saracens had a splendid Kingdom at Timbuctoo, 10° north of the equator. In process of time the Kingdom failed, and passed away, but the people remain with the regular features, and straight hair of the Arab, but as black as Ebony. And there are twenty-five different nations in various parts of Africa, many of them with regular features, and straight hair, but their color perfectly black. Climate produces the color, and habits will account for the features, of the African. The Dublin University magazine informs us that "there are certain districts in Letrim counties of Sligo and Mayo, Ireland, chiefly occupied by descendants of native Irish, driven from Armagh and the South of Down, about two centuries ago. These people whose ancestors were well grown, able-bodied, and comely, are now reduced to an average stature of five feet two inches, are pot-bellied, bow-legged abortive-featured, and are especially remarkable for open, or projecting mouths, the negro type, their depressed noses, and advancing cheekbones, showing clearly the result of lack of culture" And all this among a people by nature certainly the equals of their neighbors, or of the English. Similar results may be seen in our own country, much of it in one generation.

As to the present capacity, or condition of the various nations of men, all the differance there is may be traced to education founded on religion. In the days of Julius Cæsar, the Briton was considered, by him, intellectually the lowest in the scale of humanity, incapable of being sufficiently educated in one generation to make a decent slave. Christianity has wholly transformed him. And the religion of any people will furnish an unerring index of their civilization and greatness. Only in Christian countries are men truly enlightened.

Before an argument can be drawn from the condition of a people, as showing their natural abilities, it must first appear that they have, and have had, equal privileges with others. Give Africa the Bible, and the Christian church, and the Christian religion, and there is great reason to hope the people will soon stand on an equal elevation with other quarters of the globe. What one branch of the family has done the other can do. Siera Leone and Liberia are making rapid progress in civilization even from their small beginnings and slender opportunities; and we may safely look forward to the day when the song, that echoes from one extremity of the continent to the other, at the going down of the sun, may greet its rising beams with an anthem of proud exultation that she stands among the four quarters of the globe without a superior.

Even with the difficulties and obstacles under which the race has labored, such bright examples as Tousand L'Ouverture, Dr. Garnet, Roberts, Cromwell, Lankston, Douglass, and a host of others, show what the race is capable of, and give promise of great success when obstacles are all removed and they are allowed the genial culture of other races.

We come, then, to ask that the prejudice and erroneous views heretofore entertained of the colored people, on account of their descent from Ham, should be banished from society.

If we have done nothing more, we have proved that the popular idea, the idea so generally entertained, that the colored man is, and of right ought to be, inferior, and occupy an inferior position, because he is a descendant of Ham, is not only without foundation, but is the opposite of the truth. And we confidently expect that all who examine the subject carefully and without prejudice will forever abandon the dogma.

But the object we had in view does not end here. It extends to the colored man as well. There is now no "cussed be Canaan" as regards him. Let him, therefore, step forth into the arena, prepared to battle manfully for his rights, and strive persistently for an equal position with any, intellectually. Let him not assume that without equal cultivation he ought to claim superiority, or even equality; but, feeling his own manhood and birthright, by diligence in business and patient perseverance in cultivation, hope for and obtain at least an equality among men.

In 1861 Wendell Phillips delivered a lecture in New York and Boston on the life and character of Tousant L'Ouverture, the leader in a revolution in St. Domingo. Tousant was born a slave on a plantation in the north of the Island, an unmixed negro, his father brought from Africa. All the advantages he had until he was fifty was that an old negro taught him to read; and yet he liberated the Island from their French masters, and showed himself more than a match for the marshals of the great Napoleon.

This article cannot better end than with the closing paragraph of that lecture. He said: "You think me a fanatic to-night; for you read history not with your eyes, but with your prejudices. But fifty years hence, when Truth gets a hearing, the Muse of History will put Phocion for the Greek, Brutus for the Roman, Hampden for England, Fayette for France, choose Washington as the bright, consummate flower of our earlier civilization, and John Brown the ripe fruit of our noonday; then, dipping her pen in the sunlight, will write in the clear blue above them all the name of the soldier, the statesman, the martyr, Tousant L'Ouverture."

Rights and Duties.

BY M. R. DELANY.

The term *citizen*, politically considered, is derived from the Roman definition, which was never applied in any other sense—*civis ingenuus*—which meant one exempt from restraint of any kind. *Civis*, a citizen; one who might enjoy the highest honors in his own free town —the town in which he lived—and in the country or commonwealth; and *ingenuus*, free born —of good extraction.

All who were deprived of citizenship—that is, the right of enjoying positions of honor and trust—were termed *hostes* and *peregrini*, which means public and private enemies, or foreigners and aliens to the country. *Hostis*, a public, and sometimes private enemy; and *peregrinus*, an alien, or stranger, or foreigner. As a policy, the common people or Plebeians, were sometime classed with these, by the ruling people or Patricians; but all natives, or people born in the country were citizens, and might be elevated to any position in State or the body politic, as was Cicero, to that of Consul or Chief Magistrate of Rome, who had been simply Mark Tully, (*Marcus Tullius*,) a Plebeian, or poor boy from among the lower classes.

The Romans, from a national pride, to distinguish their inhabitants from those of other countries, termed them all "citizens,"—as in the case of the aliens and foreigners (*hostes peregrini*)—but consequently, were under the necessity of defining four classes of citizens—the better to distinguish them, and prevent confusion—all but the *cives ingenui* being restricted in their privileges. This privileged class was the Patrician.

Its members enjoyed the *jus Quiritium*, which embodied, in the fullest extent, the rights, privileges and liberties pertaining to a Roman citizen.

There was one class whose members enjoyed, politically, only the *jus suffragiorum*. They had the privilege of voting, but no other political privilege. They could vote for one of their superiors—the *cives ingenui*—but not for themselves.

Such precisely was the relative condition of the black inhabitants of the United States; in some of the States they answering to the latter class—as in New York and Ohio—having the privilege of *voting*, to elevate another class to positions, to which they themselves were denied.

The right of suffrage, as shown in British and American civil rights, does not necessarily imply the elective franchise. Suffrage means "a vote, voice, approbation;" simply a privilege, something allowed. A privilege may sanction the rights of others, by those who do not themselves possess the rights they sanction.

Rights are indisputable, inviolable; and in this country, political rights constitute the inherent sovereignty of the people. Where there is no acknowledged sovereignty, there can be no binding power; hence, formerly in the United States, the suffrage of the black man, independently of the white, was unavailing—worth nothing.

It must be understood, that no people can be free who do not themselves constitute an essential part of the *ruling element* of the country in which they live. Whether this element be founded on a true or false, a just or unjust basis, this status in community is necessary to personal safety.

The liberty of no man is secure, who controls not his own political destiny. What is true of the individual, applies to a community of individuals, or society at large. To suppose otherwise, is that delusion which induces its victim, through a period of long suffering, patiently to submit to all kinds of wrong, and holds in subjection the oppressed of every country.

A people to be free must be their own rulers; each individual must in himself be an essential element of the sovereign power which composes the true basis of his liberty. This right, when not exercised by himself, may at his pleasure be delegated to another—his true representative.

These great truths are established in the British and American people. The people of Great Britain elect their representatives in the person of a Parliament, and Parliament creates or elects a ruler called monarch or sovereign; and in the United States they elect their representatives in the person of electors, who meet in assemblies and elect their ruler, called President. In both of these cases, there is only the sovereign will of each individual and united will of the people, carried out in the persons of these rulers, to whom they delegate their authority. Otherwise, the people of neither of these two countries could be politically free. The same may be said of France, the civil rights of whose people take higher ground than those of either Great Britain or the United States.

"A free agent in a free government should be his own governor," said a great French writer. That is, as elsewhere stated, he must possess the acknowledged right to govern; this constitutes him a governor, though he delegates to another the power to govern or rule over himself.

It is plain that no one can delegate to another a power he never possessed; that is, he cannot give an agency in that which he never had a right.

It must be apparent, that the political condition of the black race previous to the rebellion was deplorable; and a change in their status was essential before it was possible to alter their condition.

First in order, emancipation was demanded, which placed them in a normal condition in relation to their country.

In Rome—from which the political right or claim of the individual was borrowed by the United States—citizenship, as stated, was based alone on nativity. All native-born inhabitants being citizens, the term was simply applied to the strangers and foreigners who resided among them, to gratify their pride, and thereby secure their loyalty to the country.

To place the black race in possession of equal rights, and enfranchise it with all the claims of citizenship, it was only necessary to remove all legal disabilities, and repeal all unjust provisions against it, and the black man stood in the United States, a *citizen by nature*, with claims and rights as inviolable as the proudest; rights which to him became a contingency, shall to his children be *inherent* and everlasting.

Will the opposers of the political elevation of the black race, still continue to commit such palpable blunders in national polity, as to deny that the black is a legitimate—in social polity —or legal citizen of the United States? It is time this political absurdity had ceased.

And it is now important, that men of the black race, make themselves masters of political science, that they may grapple favorably with the great question of civilization, now the basis of national and international polity.

The Dignity of Citizenship.

BY WILLIAM E. MATTHEWS.

It is no mean thing to be a man, to be born in the image of the Creator, to be endowed with God-like faculties, and to have implanted within us the germ of possibilities which, springing up, may make us almost omnipotent.

Man is distinguished in many respects from other of God's creation, but in none more than in this: that he is a creature of law—of government. Hence, from time immemorial, further back than the Babylonian empire, back behind the gray dawn of Egypt, governments have been ordained, and in proportion to the virtuous manhood, wisdom, and energy of the subjects, have these governments been strong and abiding, and exercised a healthful and beneficent influence down through the ages.

Citizenship has always been considered a proud distinction, and no dishonor has brought with it more humiliation than to be deprived of its privileges and immunities. You remember that remarkable experience in the life of St. Paul when before the Chief Captain, and when to the long catalogue of afflictions and insults heaped upon him, another still more galling was to be added. Five times had he been scourged by the Jews, once beaten with rods at Philippi, and twice on other occasions he, indeed, was "in stripes above measure." And now he stood in a Roman barrack, among rude soldiers, with a similar indignity in prospect; when he was rescued, not by the interposition of Providence, not by an army, not by sword, fist, or club, not by physical force at all, but by simply asking in a tone calm and clear, "Is it lawful to torture one who is a Roman citizen and uncondemned?" These words were like "half battles"—the effect was electrical. The bonds were unloosed, and the dignity of his citizenship respected.

A citizen, in this country, has been briefly defined as "one who under the Constitution and laws of the United States is empowered to vote, and qualified to be voted for—one of the sovereign people." Thus Indians, women, minors, lunatics, idiots, and those convicted of crime, are excluded.

When we remember the peculiar structure of our Government—a representative Democracy —and see in what direct contact it comes with the people, and, like the magnetic telegraph, how sensitive it is to the slightest throb of the great battery of public opinion, we may form some idea of the responsibilities and duties of the position—what devotion of purpose, consecration of patriotism, dignity of mind and strength of purpose, we should bring to a station at once so elevated and important.

In view of the glorious event which has been consummated the past week, I could not, if I would, prevent myself from saying my "all praise" to the providence and my "all hail" to the men who have wrought this great change, and made this year of our Lord 1870 illustrious forevermore. And yet I fear to trust myself; for, as one emerging out of a dungeon, in which he may have been confined for years, is dazzled and blinded by the fullness and brightness of the effulgent sun, so I find myself overwhelmed with a joy unspeakable and almost full of glory. Thank God! the long agony is past, and the field sown in blood and tears, in heartburnings and breakings, has at last brought forth its precious fruits of full and complete enfranchisement. The grand finishing touch to our great national painting has been given, and the background of blackness and gloom of shadow and shame, has at length been relieved by this masterly stroke of justice, which now, like a sunbeam, illumines the whole, and makes what was formerly a horror and fright a joy and a blessing forever!

One decade, and what a marvelous transformation! What was the position of affairs only ten short years ago—in 1860? Fifteen States in the Union given over to the slave power. Four million people, natives to the soil, without home or country, deprived of all rights, personal or of property, chained by law and custom to a

"Hopeless, helpless, brokenness of heart."

While from every hillside and valley, from city, town, and village, from the Potomac to the Gulf stream, could ever and anon be heard, like the low murmuring of the sea, the cry of these unfortunates of "O, Lord! how long, how long?" This deep prayer of anguish, going up so long and so often from the hearts of these woe-stricken people, could not fail at length to reach the very throne of God, and catch the ear of Him who has bid the yoke of the bondmen to be broken. He did hear their cry. He did have compassion on their sufferings, and He did send down his avenging angel in the form of the red plough-share of war, which went through this guilty nation and "uprooted the ancient evil." Since then Truth, with his seven leagued boots, has been abroad in the land; public opinion has been elevated and refined; a broader humanity, a sweeter, purer gospel has been disseminated; and at last the great truth proclaimed ages ago by Paul on Mar's Hill, that "God of a truth has made of one blood all nations of men to dwell on the face of all the earth," has been recognized and accepted; and to-day we are not only free, but citizens "empowered to vote, qualified to be voted for—each of us one of the sovereign people."

A great responsibility, as well as a great blessing, has come to us. God grant that we may be found, at all times and under all circumstances, worthy and capable of maintaining the proud title to American citizenship!—and I believe my prayer is my prophecy. We shall not fail; but we will bring, as gifts to this Government of the newer and better dispensation, qualities of head and heart, patriotism and zeal, devotion and principle, such as shall not only win the applause of the nations, but—let us trust—the "well done" of Him who is God over all, and blessed forevermore!

Freedmen's Savings and Trust Company.

To the Editor of the New Era:

SIR: The reliable character of the "Freedmen's Savings and Trust Company," although well known to a large circle of friends of the institution, has not yet reached wide publicity, and may have escaped the notice of many who would be benefited by becoming depositors, or aid the institution by influencing others to become so. An abstract of a report to the trustees of two journeys, made since December 1st, may be acceptable:

I visited eleven branches of our institution, viz: Raleigh, Wilmington, N. C., Charleston, S. C., Augusta, Macon, Savannah, and Atlanta, Ga., Chattanooga and Nashville, Tenn., Louisville, Ky., and Baltimore. I carefully examined their location, condition, method of keeping accounts, deposits and balances, especially the safety with which funds, books, and archives are kept.

In most cases I met the advisory committees, or consulted leading members of the same. At a number of places I held public bank meetings, and in all the schools visited—more than one hundred in number—insisted on the duty of commencing saving in early youth. The hands of children would go up by dozens when I inquired for actual depositors.

Confidence in our company has become very general with all classes. The "old time slaveholder," even, is willing that the negro should save his money. Active opposition, as far as I could learn, is only from whisky dealers, lottery gamblers, circus men, and a certain class of bounty and claim agents. These parties desire freedmen to spend their money *with them* rather than save it.

Our bank, with its twenty-five branches, has now become an institution of the colored race, a great lever in their entire elevation, stimulating industry, enterprise and education; indeed, is in itself an educator, almost equal to the schools. The $1,500,000 now on deposit is only the money value of its benefits. The whole civilization and culture of the freedman feel its influence. Even the $10,000,000 drawn from us and invested in important purchases, is a matter of congratulation. Comforts innumerable have been multiplied. Thousands of families are thereby settled in permanent homes. A detailed statement could be given of what has been done in all directions with the larger part of this immense sum in the permanent improvement of these people.

At Charleston, S. C., we have a choice property, well purchased, commodious, and everything properly secured. As owned by themselves, this banking-house has become the pride of the freedmen of Charleston.

At Beaufort we own the office and over 20,000 feet of land. At Vicksburg, a fine banking-house was recently purchased.

All the banks visited have faithful cashiers, and are thriving, some of them with prospects specially encouraging. Macon, a branch recently opened, is a rich centre of one of the best portions of the South; $1,000,000 was here, during the autumn and early winter, paid to freedmen for their share of last year's cotton; a goodly portion of this sum has been deposited.

A branch is strongly urged at Lexington, Ky. In that city I found 12,000 colored people, the most prosperous of any freedmen I have yet seen at the South. They generally own their own homes—three rooms, if of one story—and one hundred or more are of two stories. They are taxed on $250,000 of real estate, and are the well-paid cartmen, carriage drivers, and mechanics of the city.

General G. S. Goodloe, (a relative of Henry Clay,) wealthy and influential, introduced me to a number of similar gentlemen, all strong friends of our work. They made many inquiries, and desire our documents. I saw also leading colored men, who have heard well of our banks, and wish one in Lexington.

Kentucky is full of Ku-Klux, who are specially roused by the fifteenth amendment; but the above men say a bank in Lexington will be safe.

These are a few illustrations of the general prosperity of the institution; and yet I found the field around all our branches not half canvassed or cultivated.

Out-door work is everywhere called for, and the people should be constantly aroused and instructed on the subject.

How best to do this is an important question. It occurs to me that, with increasing business, we shall at each branch respectively, though at different times, reach the point when the cashier will need a competent assistant, properly bonded. The cashier could then be out addressing the people, or visiting the surrounding rural population; and thus, in my judgment, secure increased deposits more than sufficient to defray the added expense.

As it is, however, the immediate prospect of a general increase of deposits, especially in the cotton regions, is very auspicious. Although many are poor, the South is full of money from the large and high-priced crop, a good share of which is to go into the hands of colored men.

In conclusion, permit me to say that no one can visit our branch institutions—note their progress, freedom hitherto from losses, increasing patronage and popularity—without astonishment. This institution has been the child of a protecting Providence. If local committees are well chosen, cashiers of ability properly bonded and inspected, accounting in weekly reports accurately with our exchanges through the national banks and banking houses of our friends Jay Cooke & Co., the system we have adopted seems as safe as anything of the kind in human affairs can be.

The interest, also, which we allow depositors (all we can possibly make) will undoubtedly be increased by this advancing prosperity; though the solid character of our Government investments already make our triannual dividends, so far as I could learn, very satisfactory.

J. W. ALVORD, President.

Thomas R. Hawkins,

Late Sergeant Major, 6th U. S. C. Infantry.

BY CHRIS. A. FLEETWOOD.

At the request of many friends of the late Thomas R. Hawkins, the writer undertakes the sad yet pleasing duty of paying a short tribute to the memory of a former comrade in arms.

In the autumn of 1863 our two regiments were brigaded at Yorktown, Va., and so remained until the close of the war, excepting for a few months when special duty separated us. Often sharing the same blanket, haversack, and canteen on the toilsome march—fighting side by side in action, or sharing the relaxation of life in camp—there grew up between us a strong, deep feeling of friendship that nothing in after-life could abate.

His military record is full of honor. Making his escape through the Southern lines in 1863, he knelt down and kissed the first Union soil his foot pressed, and vowed his young life to the cause of liberty. Hastening on to Philadelphia, he joined the 6th U. S. C. Infantry, then being recruited, and went into the field as its Sergeant Major.

Always prompt and ready for any duty of camp, march, or field—brave to rashness in battle—the first severe engagement in which we participated sent him to hospital with one arm shot through.

Remaining in hospital barely long enough for his wound to heal, he hastened back to join his comrades, and shared with them the dangers encountered in the work upon the famous Dutch Gap Canal; ordered thence, ere its completion, to join in the grand movement that ended in the fall of Richmond, in the terrible fighting that took place in carrying the Confederate works at New Market heights, September 29, 1864, he fell shot through shoulder, hip, and foot, while urging on his comrades by his voice and the example of his splendid personal bravery.

His recovery from these fearful wounds was entirely unlooked for; but a strong constitution and good attention placed him temporarily upon his feet, although the seeds of death were planted in his system.

Still refusing his discharge, he again returned to his regiment, ordered into the interior of North Carolina, and remained with it until his crippled state, strong as was his spirit, compelled him to give up the service.

Coming to Washington in 1866, he obtained, through the influence of our tried friend, General B. F. Butler, an appointment in the Department of Internal Revenue, which he held to the day of his death. Winning many friends by his manly, generous disposition, they are comforted in the belief that he found peace with God ere he was called away.

He was a young man of remarkable natural ability, his imperfect education alone preventing him from making as prominent a record in civil as in military life.

A gallant soldier, a good citizen, an affectionate, true husband and father, and a dutiful son, generous as a prinee, a staunch, unflinching friend, his memory will ever remain fresh in the hearts of his friends.

Alpha Beneficial Society.

Extracts from the minutes of the proceedings of the Alpha Beneficial Society of New Madrid county, Missouri, at its session held on February 10, 1870.

The Society and its visiters were addressed at length by Mr. J. Milton Turner, of Boonville. Throughout the delivery of the address, manifestations of popular accord with the sentiments enunciated in it, were frequent and very pronounced. At its conclusion the annexed resolution was offered and adopted unanimously:

Resolved, That the Alpha Beneficial Society of New Madrid county, Missouri, hereby tender their thanks to J. Milton Turner, Esq., Second Assistant Superintendent of Public Schools for the State of Missouri, for his terse, truthful, and logical address, delivered before them at their present session; that this resolution be made a part of the archives of this Society; and further, that an abstract from the minutes, embracing this action, be forwarded by the Secretary to the "Missouri Democrat," St. Louis, and the "NEW ERA," Washington, D. C., with the request that the same be published in said papers.

In obedience to the requirement of the above resolution, the undersigned, in transmitting the foregoing, begs leave to request its publication in the "NEW ERA."

Respectfully, &c., GEORGE HOWARD, *Sec. A. B. S.*

TENNESSEE TO BE RECONSTRUCTED.—The Washington correspondent of the Philadelphia Press says:

"The Tennessee delegation in Congress, or rather the Republican members thereof, are preparing a brief of letters and documents setting forth the true condition of affairs in Tennessee, and the action of the present Governor and State Legislature in endeavoring to revolutionize the State government. They propose to place the facts before the Committee on Reconstruction, and to urge the adoption of the bill, or a similar measure, introduced some time ago by Mr. Butler, of Tennessee, for the reconstruction of that State. This bill is similar to the bill passed by Congress for the reconstruction of Georgia. The Tennessee Republicans contend that Governor Senter and the present Legislature of Tennessee have violated the provisions of the reconstruction acts under which the State was admitted to representation in Congress, and that the State should be taken in hand and reconstructed over again, after the manner of Georgia."